





former system were still visible, and enumerated a considerable variety of cases of incompetency, arising from the refusal of clergymen to bury Dissenters, the exaction of double fees, the rebaptism of infants, the demands made for poor rates on meeting houses, exaction of tolls, disturbance of worship, in some of which cases there had been great reason to complain of the nationality of clerical magistrates. The Catholic Relief Bill was advertised to, as having been sanctioned and aided in every way in their power. It drew the attention of the Society to four parts which were considered essential. 1st, The termination of the power of clergymen to exclude the corpses of Dissenters brought for interment from the church, as well as the power of refusing to read the burial service over baptists. 2d, The amendment of the last Testimony Act, so as to do away doubts and make it simple and explicit, and to give the exception of meeting houses. 3d, The amendment of the power of the substitution of registers of births, for baptismal registers, which would get rid of all the disadvantages to which the registers of Dissenters were exposed, and which was recommended by various other reasons even of a national character. In conclusion, it stated that the annual subscriptions had greatly declined, that the Committee had given 1000l. out of their original fund of 4000l. towards the expenses of carrying the repeal of the Test and Corporation Acts, incurred by the Committee for the purpose, and promised that as long as that fund lasted, it should be applied to the objects of the Society, at the same time, that it impressed upon the meeting the necessity that still existed for exertion and for assistance.

#### PHILO-JEWISH SOCIETY.

The third anniversary was held in London, May 20th, H. Drummond, Esq. in the chair. Prayer by Rev. Mr. Mann. Addresses were made by the Chairman, Capt. G. Gambier, R. N., Mr. Abraham a converted Jew, Viscount Mandeville, Mr. Simond, Hebrew, Mr. Tudor, H. Percival, Esq. Hon. J. J. Sturt, Rev. Hugh M'Neill, Rev. Mr. Rees, Rev. G. T. Noel, Rev. S. R. Maitland, and Rev. E. Manning.

Mr. J. A. Brown (the Secretary) read the Report. It began by observing that amidst the hopes and fears, the Jewish cause had, during the past year, gained additional strength, and that whilst the world at large was every day involving itself more deeply in confusion and darkness, there was reason to believe that the time was approaching when the Lord would be "a light into his people," and would gather them with great mercies. After congratulating the Meeting upon the success that had already attended the Society, the Report went on to state, that measures were in progress for an investigation into the laws and statutes of the realm, and the Committee were happy to state that those measures were now completed, and that a petition had been prepared, and would, it was hoped, be presented during the present Session, praying for the appointment of a Committee of House of Commons, to take into consideration the situation of the Jews affecting the Jewish resident in this country, with a view of relieving them from the disabilities under which they at present labored. The Report then, after advertising to the condition of the Jews from their first coming to the country, and to the sufferings which they had endured in it, during different periods of its history, it then, in the 10th Sec. 3, chap. 4, which repeated so much of the argument which affected the Jews, by enacting, that in their case, the words, "upon the true faith of a Christian," should be omitted, Jews were enabled to hold certain offices in common with the Christians. Of this privilege, however, they were deprived by the repeal of the Test and Corporation Acts, inasmuch as the Annual Act, under which they might take shelter, was now no longer passed, and no provision was made for the omission of the words, "upon the true faith of a Christian," in the case of a Jew presenting himself to make the declaration respecting the laws of the realm, and the Committee were happy to state that they were in progress for an investigation into the laws and statutes of the realm, and the Committee were happy to state that those measures were now completed, and that a petition had been prepared, and would, it was hoped, be presented during the present Session, praying for the appointment of a Committee of House of Commons, to take into consideration the situation of the Jews affecting the Jewish resident in this country, with a view of relieving them from the disabilities under which they at present labored.

To encourage and establish Day and Sabbath Schools for Hebrew children and adults.

To visit and relieve sick and aged Hebrews at their own habitations—to promote the welfare of Hebrew females, by means of Ladies' Associations—and to grant assistance under such other circumstances as may justly claim the attention of the Society.

To procure the removal of civil disabilities from the Hebrew people, and to promote their national welfare.

To promote among Christians a kindly feeling towards the Hebrews, and a correct knowledge of their present condition, and of their relation to the Gentiles, as declared in the Holy Scriptures.

To forward these objects in other countries, as opportunities may present themselves.

The Report then went on to state, that considerable progress had already been made in some of these objects, and that a prospect was held out of still greater success attending the exertions of the Society.

The Secretary then read the third Report of the Ladies' Philo-Jewish Association, which, it observed, had since the winter of 1827 been in active operation amongst the poor Jewesses of the metropolis, for the relief of sick and distressed Hebrew women and their families.

From the Treasurer's account it appeared that 3167. 5s. 3d. had been received by the Society in the course of the year, of which sum 3211. had been expended. The total amount of funds received since the commencement of the Society, amounted to 5117. 3s. 10d., of which there now remained a balance of 287. 9s. 6d. in hand.

#### RELIGIOUS INTELLIGENCE.

##### BIBLE AND EDUCATION IN BOLIVIA.

The Rev. Mr. Parvin, whose arrival in this country from Buenos Ayres, we announced several months since, informs us that between one and two years since, he became acquainted with a clergyman of Bolivia, by the name of Dr. Don Manuel Martir, rector of a college in Sucre, and that on the departure of the Doctor from Buenos Ayres for Bolivia, he bought of Mr. P. a number of Spanish and some English Bibles for distribution in the country to which he was about to travel. As Mr. P. had reason to believe that few Spanish Bibles and Testaments had reached Bolivia, and as Dr. M. kindly offered to receive the same, he might think proper to send Mr. P. committed to care a number of Bibles and Testaments, in addition to those which had been purchased, and at the same time requested the Doctor to ascertain as nearly as he could how many copies of the Scriptures in Spanish had been sent to Bolivia, what was the state of education in that Republic, &c. &c. The following are extracts from a letter received from the Doctor soon after his arrival in Bolivia, dated August 22, 1828.

In relation to Bibles and Testaments, I have to inform you that some miserable observations of the friars and clergy, either because ignorant or perverse, have influenced the Bolivians, so that notwithstanding their personal good wishes, they are dissuaded from receiving these books, and it is deemed a matter of prudence for the present to leave these scruples undisturbed, hoping that in time they will pass away.

As to Bibles and Testaments in my native tongue, I do not believe there are 200 copies in all the Republic of Bolivia, although it contains a population of 1,200,000 inhabitants at least.

Of the literary institutions established here, I gave you perhaps too diminutive an idea. There are two universities, one in Chuquisaca, the other at La Paz, in both of which are conferred degrees in the profession of law and of theology. The colleges of Science and Art are as numerous in the capitals of the departments, as in the cities. In these colleges are taught morals and the exact and natural sciences.

There are in each capital excellent schools for young children, on the Lancasterian plan. These schools it is introduced shall become common in all capitals, provinces, and indeed in all villages where there are as many as 200 inhabitants.

#### FRENCH PROTESTANTS.

Several very interesting communications from French Protestant Ministers, in answer to letters addressed to them by the Presbyterian General Assembly of 1828, have been received, and were read at its last meeting in Philadelphia. The following is extracted from one of them:—*Con. Obs.*

The pious institutions which exist in the United States, are also organizing gradually, although on a smaller scale, throughout our own country. The oldest is the "Protestant Bible Society of Paris," which is now assisted by more than four hundred and fifty Societies, or numerous agencies. Through its care, the word of God has been introduced into a very great number of families, and in many of them, this word, which is with good reason called a "two edged sword," has been an instrument of conversion and salvation. Our "Religious Tract Society" has, in the space of seven years, fifty different Tracts, and several placards, as also, for four years past, a Christian Almanac, under the title of the "Almanac of Good Councils." Our "Evangelical Missionary Society," has established a Seminary, in which young men are prepared to carry the Gospel to the heathen. Three of them, the first, we shall send to the Gentiles, will take their departure next May for Southern Africa. We have, besides, a "Committee for the formation of Sunday schools," and "Societies of

providence and mutual assistance," among the laborers and mechanics of our communion.

According to the last statistical report, our church contains eighty-five consistories, and eleven oratories, it has the services of three hundred and fifty pastors, and it possesses four hundred and thirty-eight edifices consecrated to worship. But the number of pastors and temples is far from being sufficient for the wants of the Protestant population of the kingdom. We sigh for the moment when all who belong to our communion shall be enabled to hear the truth of faith announced, and when none, as is the case with many at present, shall be deprived of spiritual nourishment.

Moreover we know, most esteemed and beloved brethren, that external means, even if they are numerous, have efficacy only so far as the Lord is pleased to give it to them, and that all things, we ought to desire and ask, the outpouring of his Spirit. Already, notwithstanding the lukewarmness of our petitions, he has abundantly refreshed some portions of our church. There are towns and villages in which pastors and flocks have been turned unto God; and a still greater number of others in which the revival, without being so general, is real, and makes daily progress. The church of Paris, in particular, has for several years been blessed with much spiritual grace. Much esteemed and beloved brethren, pray that our country may still more participate in grace from on high, and that we may see, appearing once more in the midst of us, the faith which animated our ancestors. We live in calmer, happier times than they. Oh! that the patience and goodness of the Lord may be to us, what his justice and chastisement were to them—a blessing.

#### MORAL STATE AND PROSPECTS OF CHINA.

We have been kindly permitted by a friend in this city to take for publication, the following extract of a letter, just received by him from a young American, now resident at Canton. The *Liberals* in this country, who profess so much regard for the Sabbath, while they strive to relax its requirements of the divine statute, have seen in prospect, the issue of their labors. The extract also furnishes to the advocates of Temperance reform, a provocative to continue in well doing, lest the heathen should rise up in the day of judgment to condemn us.

"I am at present living out of a Christian country, and am an American." It shows the necessity of having regulated forms, and regular days set apart for worship; for, living among these people, who have no Sunday, but do their usual business every day of the week, we become relaxed in our observance of Sunday and neglect business on that day as on any other. In other respects we are rather a moral people. No drinking, no gambling or billiard playing is countenanced among us. The Chinese are not quite as bad, as is sometimes represented; there are many very correct and virtuous men, and I would not so willingly trust some Chinese, with whom I am acquainted, as any man in our country. Owing to the prejudices of education, I think it would be impossible for a missionary to make many converts in China; every child is brought up to follow implicitly the customs of the religion of his ancestors; and the doctrines of the Christian religion are so very different from anything they have been taught to consider as sacred, that a miracle only could open their minds to the truth. I think, that Dr. Morrison is conscious of this; and I believe that he has given up the idea of making a permanent settlement in this country. He has taken by far the most sensible plan and has founded a college at Malacca, for the education of Chinese children, where they will receive the doctrines of Christianity, before their minds are warped by prejudice; and when they return to their native country, they will be enabled to bring up their children in the way of Truth."

We copy the following paragraph from the same letter, as containing excellent instruction on the importance of moderation and simplicity in living, to the preservation and recovery of health.

"The medical aid of this country ranks very low, even among themselves; though they must have good practitioners for the usual complaints of the various seasons;—the grand secret of cure among them, is the most strict adherence to a diet of only rice water, and occasionally a little tea, which with perspiration, they will soon recover from their diseases."

A gentleman of this city, who has for years been engaged in the Canton trade, has long used, and continues to use, the above prescription, with the best results.

#### SOUTH SEAS.

Several books of the New Testament are already translated, and about to be printed in the Rarotongan dialect, at Huihine. The good work prospers in this island, also in Maioiti, and indeed almost all the Leeward Islands.

Mr. Barff gives the following account of a missionary meeting at Kaituma, in May, 1828.

We never had a meeting of such interest in this part of the world. A variety of circumstances seemed to concur to give the natives a clearer view of the blessed effects of their faith in receiving our Lord Jesus Christ, than they had before.

Brother Williams' account of the spread of the Gospel among the Harvey Islands, the Sandwich Islands, and other groups, afforded us much interest, as well as the various communications received from the native teachers, testifying the progress of divine truth in all these places. It was agreed at the meeting, to send native teachers as soon as expedient, to the various groups of islands to the westward, as far as New Caledonia.—The means to be employed in conveying them, is a vessel built by the king of Rorotoni, in the king's name. The king wishes to employ each island to furnish two missionaries or native teachers, viz. two from Rorotoni, two from Raiatoni, two from Huahine, two from Tahiti, two from Tahaia, and two from Bora-bora, to be placed by brother Williams on the Hannam group, &c.

From the *Mis. Herald* for Aug.

#### SENTENCE OF A SANDWICH ISLAND GOVERNOR.

It is stated, in a letter just received from the Sandwich Islands, that *Haapii*, governor of Maui, in December last, had a man brought to trial for selling a bottle of rum. The sale of distilled liquor is strictly forbidden by a law at Lahaina, where the governor resides, and is known by every body to be the forbidden trade, and the governor, in the presence of the king of all the Sandwich Islands, and of *Beki*, governor of Oahu. The sentence was, that the offender should pay a fine of two hundred dollars. This may seem a pretty severe punishment, but under the high and despotic government, the man who should seriously offend one of the chiefs, by disobeying his known and strict orders, would very probably have been assassinated, and his dead body offered as a sacrifice to some idol.

From the same.

#### AGENCY IN THE MEDITERRANEAN.

The arrival of Mr. Anderson at Malta, on the first of January, was mentioned in our number for May, p. 166. A long interval elapsed before any subsequent intelligence was received from him, there having been no vessel, for a considerable time, from Malta to the United States. Recently very copious letters have been received from him, containing different dates, from the 13th of Jan. to the 13th of April.

Mr. Anderson has been employed diligently in obtaining such information as would be useful to the Committee;—in conveying with him American missionaries respecting various important topics, including plans of evangelizing both in regard to themselves, and to new missionaries to be sent hereafter;—in availing himself of the experience of Messrs. Wilson, Keeling, Nicolayson, and Schliez, who are in the service of four different English missionary societies, in getting the judgment of the missionaries with regard to certain principles of extensive application to all nations; in attending to various subjects connected with the operations of the press; and in committing to paper such information, and such conclusions, as he thought it necessary to present to the Committee.

Mr. King, on receiving a letter from Mr. Anderson, was greatly rejoiced at the prospect of a meeting in Greece. He says, "I am, as it were, alone, and have longed much to see some friend, with whom I could converse.—I shall have much to say to you, when we see you. I will have a heartily joy your arrival in the Mediterranean."—Mr. King advised, for various reasons which he stated, that Mr. Anderson should spend the month of March in the Ionian islands, with the design of afterwards visiting the Morea, and the Archipelago.

On the 25th of February, Messrs. Anderson and Smith, in company with Mr. Robertson, (the missionary and agent of the Episcopal Missionary Society,) embarked from Malta for Corfu, where they arrived on the 3d of March. Between this date and the 10th of April, they visited Cephalonia, Ithaca, and Zante, whence they were on the point of crossing to the Morea. They hoped to traverse it, and arrive at Egina in ten days.

At Corfu, Mr. Anderson was happy to meet and confer with Mr. Lowndes, of the London Missionary Society, and professor Bamford, who was the friend of Messrs. Fisk and Parsons at Sicily.

As to immediate measures for the benefit of Greece, it would be premature to speak, till after a more thorough investigation. The missionaries at Malta agreed in the opinion, however, that the American press under their direction might be advantageously employed in furnishing a liberal supply of school-books, in modern Greek. This was contemplated at the establishment of the press, and is in conformity with instructions recently given by the Committee.

The time has now arrived, when a vigorous prosecution of this long cherished design is expedient, and likely to prove highly beneficial.

Soon after Messrs. Anderson and Smith left Malta for Greece, Mr. Bird embarked on an exploring tour, to Tunis and Tripoli. In consequence of his familiarity with the Arabic language, he has peculiar advantages for accomplishing this service.

What effect the present war may have upon the future labors of the missionaries cannot be foreseen. If not prevented by the state of political affairs, Mr. Bird will probably return to Syria, accompanied by one of the missionaries yet to be sent abroad. Mr. Goodell, and another missionary, who are stationed at Smyrna; though Constantinople would be preferred, should it be possible, to visit the city of Constantinople, and the Armeno-Turkish, obviously make it desirable, that his labors should be brought to bear upon Armenia. This could be done from Constantinople, better than from any other place not within the limits of the country, which is principally inhabited by Armenians.

Mr. Goodell has the superintendence of the press during the absence of Mr. Smith.

*Sandwich Islands.*—Intelligence has been received from this interesting field, under the date of Jan. 21, at which time the missionary was generally in good health, and the work of translations was going on, and the two presses were in operation. Yet the people demanded books much more rapidly than they could be produced with the means now employed.

The mission was treated more respectfully by foreigners than in former seasons. Capt. Sayre, of the *Arabella*, capt. Arthur, of the *Sarah*, and capt. Russell, of the *Swift*, are mentioned with much respect and affection, as having shown many kind attentions to the missionaries.

*Chocoma.*—A letter from the Rev. Cyrus Byington, under date of the 25th, contains the pleasing information, that the attention of the natives to the Christian religion is increasing. He says, "The Lord is now blessing this people, and gathering his chosen, in a remarkable manner."

At a meeting in the wilderness, about 14 miles from Mayhew, on the first Sabbath in June, twenty persons, including one of the natives, were present. For this number, was col. David Fobom, (the senior of the three highest chiefs,) and two of his brothers. Ninety were numbered among serious inquirers. Col. Fobom, by nature a practice an eloquent man, makes disclosures to his countrymen in the most judicious manner, and has for months been greatly engaged in his employment.

*Green Bay.*—This mission has been severely benighted by the death of the Rev. Jesse Miner, the missionary and superintendent. Two of his children died also; and Mrs. Miner, with her surviving children, will return to the place of her former residence in Oneida county, New-York.

From the same.

#### CHEROKEES.

*Candy's Creek.*—On Sabbath, the 10th of May, five natives were admitted to the church at this place. Mr. Worcester was present, and writes that the congregation was larger than it had been for some time.

About the same time, it was found necessary to excommunicate one of the native members.

*Brainerd.*—On Mr. Worcester's visit to this place in May, six natives were admitted to the church. Four of them speak Cherokee only. One of the others is a child of Mr. Charles Brainerd, who was the first, that became deeply impressed with the importance of religion, during the visit of Mr. Cornelius, in the fall of 1817. This was but a few months after the commencement of the missionary operations of the A. B. C. F. M. among the Indians. Mr. Reese has sustained the Christian character from that time.

A letter from Mr. Elkanah, superintendent of the school at Brainerd, under date of June 1 and 9, says that encouraging appearances, as to the state of religious feeling among the people in the vicinity of Brainerd, continue. A number were deeply serious, and inquiring what they should do to be saved.

The additions to the church, during the nine months previous to the first of June, were 16.

Mr. E. recently spent a few days in visiting from house to house, and conversing with the people personally on the subject of their souls. He was accompanied by an interpreter, who manifested much intelligence and Christian zeal in conversing with individuals, and in addressing the people in their meetings for prayer and exhortation. These visits were universally well received, and seem to have been attended with the most beneficial results. In some cases, persons who had before been indifferent, and even unwilling to attend meeting on the Sabbath, were found willing and very desirous to converse on the subject of religion. A spirit of inquiry was excited, and many were induced, by what they heard in these visits, to attend meetings, in May, 1828.

Others were found in a state of deep anxiety about their souls.

In one of these visits, they called on a woman upwards of sixty years of age, who was formerly an opponent of religion. She was, with her daughter, appeared very desirous to receive instruction, and wished to be visited again, as they lived twelve miles from Brainerd. A week or two afterwards, both of these women were present at a religious meeting, and were much edified. The daughter was, at the same time, carrying a child. At this meeting, they both said they were determined to follow the Saviour. We visited, says Mr. E. and conversed with an old man, of perhaps 75, who has been a conjuring doctor. At a subsequent interview, this conjurer said, "I have been converted, and I now believe in Jesus Christ." At another time, he said, "I think of what has been told me, all the time."

A few weeks since, a man who had been addicted to intemperance, and very inattentive to religion, came 15 miles to attend meetings. He said, "I have been converted, and I now believe in Jesus Christ." At another time, he said, "I think of what has been told me, all the time."

At the Saturday evening meeting above mentioned, he said, "I have in my heart given up many of my old ways, and now I mean to attend meetings and try to lead." About twenty Cherokee were present at this meeting, nearly all of whom were more or less serious.

*Willatow.*—The church in this place appears to be edified. Three adults have lately been baptized, on a profession of their faith.

Mr. David Brown, who has lately residing here, and who is a native of the United States, was seized with a bleeding at the lungs last spring, and his recovery is doubtful. It will be gratifying to his numerous friends to learn, that he is in a very happy state of mind. In a letter to the Corresponding Secretary, dated June 1st, he says: "On the 1st of June, I have enjoyed sweet communion with my dear Saviour."

#### THE VALLEY OF THE MISSISSIPPI.

On Sabbath evening last, the Rev. J. M. Ellis, of Illinois, presented to a crowded and deeply interested audience in the North Church, some statements respecting the moral and religious wants of the Western country, and particularly of the State in which he has been for several years discharging a mission from the American Home Missionary Society. His statements were the more interesting, from the fact, that an association of young men in the Theological Seminary of Yale College, have devoted themselves to the work of preaching the Gospel, and planting the institutions of education and religion in that great and rising State.

Illinois is in geographical extent one of the largest and in all natural resources one of the richest of the U. States. It is almost surrounded by navigable waters; it is soon to be intersected by a canal connecting the great lakes with the Mississippi; its climate is salubrious; its soil is of almost unrivalled fertility; and it will probably contain, ultimately, as numerous a population as any other State in the Union.

It is fast filling up with emigrants from every district of this country, and from foreign countries. The institutions and the character of the people, for many generations, are to be formed now, within a few years to come.

The Presbytery of Illinois have determined on the immediate establishment of a Seminary of learning, with the hope that it will grow into a great and useful institution.

The following reasons are given. 1. Ministers of the Gospel must be trained up on the spot, to meet the wants of the churches which are springing up there in the wilderness. Eight young men are at this time waiting for the opportunity to commence a course of preparation for the sacred ministry, and no school can be provided for them, unless a common school, unless some institution of the kind is formed.

2. Complex teachers cannot be provided for them, unless a common school, unless some institution of the kind is formed. 3. With the exception of a School established by the Baptists, and a Methodist institution of a similar character and standing, there is neither College nor Academy in the State, and but few churches of any respectability; and none likely to be for years to come. 4. The Roman Catholics, by the agency of the Jesuits, are making great efforts to pre-occupy the ground in all the valley of the Mississippi, and to secure the ascendancy of their system of desecration by monopolizing the work of education. At the city of the Alton, they have schools of a high, and in some respects perhaps, well-deserved reputation. Protestant parents, for the want of Protestant institutions of the same kind, have often sent their children to be educated at those schools, and in many instances have received their education at the hands of the Jesuits.

5. The statement of Mr. Ellis, was followed by some remarks from Mr. H. E. Dwight, showing in a very striking manner what resources the Roman Catholic Church in Europe is able to command, and what reason there is to be assured that those resources are applied, to the great advantage of the propagation of the Roman faith in this country, especially in the great valley of the West. Mr. D. saw at Rome, individuals studying in the college of the Jesuits with the express intention of being missionaries in this country; and within not many months past, the papers

announce the arrival of twenty Roman Catholic missionaries, to commence their labors in the rising States beyond the mountains.

A few words from the Rev. Professor Goodrich, exhibited a more distinct view of the plan proposed by the association of young men in the Theological Seminary. They have resolved to plant themselves where they can act in concert for the building up of Christian institutions in one of the great States in the West. They had formed the outline of their plan, when they saw, in the "Home Missionary," an account of what the friends of Education, in connection with reference to a Seminary of learning, a correspondence was opened, and the result was, a determination on their part to make that State the field of their labors, and their home.

Two, who are about concluding their preparation, will go out the ensuing autumn; others, to the number of from seven to ten in all, will follow at different intervals, in the course of two years to come. These young men have undertaken to raise ten thousand dollars within two years, to be applied to the endowment of the proposed literary institution. An appeal is now made to the citizens of this place, inviting their contributions to this object. The Professor in the conclusion of his remarks addressed to the University in this city,—from what small beginnings it had sprung—to what an extent of usefulness the kind Providence of God, answering the prayers of its founders, had raised it,—how widely and powerfully it had propagated, the principles of the pilgrims, and to stamp those principles on the character not only of this state but of the nation. The institution which these young men, going forth from the midst of us, hope to be instrumental in organizing may be in Illinois what Yale College has been and is in Connecticut.

The liberality with which, we are happy to say, our citizens are subscribing to this object, shows that they appreciate its importance. The efforts which may be made, within a few years to come, to give the Bible, and the institutions of the Bible, to the new states of our great confederacy, will, in all probability, decide the destiny of our nation. Twenty years hence the new states will be the majority; they will be the majority of our population, and our foreign policy will be as they shall dictate. If blasphemous fidelity and howling fanaticism reign there with divided empire, our peace, our commerce, our agriculture, and all our hopes are gone, and the prayers and tears of the pilgrims, will have been in vain. If the Roman superstition should become the predominant religion of those states, which in case of the supineness of the churches for a few years to come, it is not too much to say, will be the majority of our population, the result will be only an insignificant display of a great Catholic empire, and the destinies of the American Republic will be linked with the destinies of the Catholic world; the government of these states will be connected in sympathy and policy with the governments of Austria and Italy and Spain.

N. Haven Intelligencer.

#### VERMONT STATE PRISON.

The present state of this institution proves, that difficulties may be overcome. For some months, a better state of feeling than formerly, has been observed in the convicts. The laws of the prison seemed to be, on the whole, more cheerfully obeyed, and an increasing willingness, and in some cases, desire, to receive religious instruction, was observable. Within a few weeks, the state of feeling has become decidedly favorable to religion. A considerable number profess to have become penitent; and making all due allowance for the ignorance of some, and the peculiar tendency of all to hypocrisy, there seems reason to believe that all is not mere profession. All the convicts, we believe, are formed into a Bible-class, and most of them seem interested in its exercises. Arrangements have been made for teaching those to read, who desire such instruction, and it is generally desired by those who need it. A spirit of order, obedience, and industry, pervades the institution.

This reformation has been greatly promoted by the labors of Rev. Mr. Robbins, of the Prison Missionary Society. The convicts have shown their sense of the value of his labors, by a contribution of, we believe, upwards of \$30 dollars, in restoration of the building, and in other ways.

Some interesting facts, connected with this subject, may perhaps be made public in due time. It is due to the Superintendent to say, that all this has been accomplished, in the face of very serious difficulties, arising from the construction of the prison, &c. without any relaxation of discipline, and without any additional expense to the State. We have seen it stated, as if it were something peculiar, that in some prisons, no spiritual services are used.—None were ever allowed in this prison, except by order of a physician.

From the same.

#### SABBATH DEPARTMENT.

[To our numerous General Heads which are usually found in each successive paper, we shall for a limited time add another, called the "Sabbath Department." The design of it is, to aid the efforts of the friends of that holy day, in restoring it to remembrance and observance in the community. There will be no want of appropriate and interesting matter to fill such a department; and we suppose that we do not err in judging, that no subject is held to be of greater importance at the present time, by our readers in general. We commence the series with a Circular, which has been sent us for publication by the Executive Committee of the General Union; which we have been obliged to defer longer than we could have wished.]

#### CIRCULAR.

The Executive Committee of the General Union for Promoting the Observance of the Christian Sabbath, earnestly invite the attention of the public to the great purposes for which the Union was formed. It is important that the minds of our fellow citizens throughout the country, should be enlightened on the obligation and happiness of a due observance of the Lord's day; and that the attention of men should be awakened to the great delinquency that exist on this subject. For these purposes it is made the duty of the Executive Committee to solicit funds for the purpose of printing and circulating essays, employing special and general agents, and in other ways exerting a just influence upon the public mind. In proportion to the amount of contributions made be the efforts made to diffuse light, and arouse attention, throughout the land. Dependence must be placed upon Auxiliaries for funds, and the distribution of essays prepared by this instrumentality.

The Executive Committee recommend to all the Auxiliaries an immediate application for funds throughout their localities. No specific sum is required for membership. Every donor, however small may be the amount of his contribution, is a member of the Union. It is hoped that the Society, which was formed in every city, town and village in the country; that their constitution, list of officers, reports and proceedings, will be transmitted without delay to the Corresponding Secretary of the General Union; that they will have regular quarterly meetings; and that systematic exertions be made to circulate publications on the Christian Sabbath.

The Executive Committee refer the Christian community to article third of the annexed Constitution, and trust that ministers of the Gospel, of all denominations, will in the sanctuary, in meetings of their churches, and on all suitable occasions, call the attention of their people to the importance of the Sabbath; and that both ministers and people will make constant and fervent supplications to the Lord of the Sabbath to bless the efforts now making on behalf of this sacred day. They hope too that the power of example will be continually remembered by all who love holy time and wish prosperity to Zion.

To all who value our inestimable civil or religious privileges, it may be said, every blessing of Christianity follows in the train of the Sabbath; every denunciation of Christianity lives only in Sabbath air; and all rectitude, and all benevolence, religious and civil institutions must perish alike, if the Sabbath be abolished. It is believed that in this case, as in every other where money is given for a benevolent object, the moral sense of the donor is confirmed and his happiness increased. Such donations then, however small, from individuals, would excite the public sense of the sacredness of the fourth commandment and increase public happiness. The application of such funds is instantly needed that our fellow citizens may read more, and therefore think more upon the subject. The public may be assured that all due care will be exhibited by the Committee if the requisite means are forwarded; and it is hoped that the expenses in collecting may be saved, and that the services rendered to the Society may be continued gratuitously on the part of all engaged at present in this work.

By order of the Executive Committee,

M. BRUN, Cor. Sec'y.

#### Form of Constitution for Auxiliary Unions.

Article I. This Society shall be called the Auxiliary Union of \_\_\_\_\_ for promoting the observance of the Christian Sabbath, and be connected with the General Union, formed in the City of New-York, in 1828.

Article II. It shall consist indiscriminately of the friends of the Sabbath, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

Article III. As the weapons of the Christian warfare are not carnal, but spiritual, the great means employed by this Society for effecting their design, shall be the influence of personal example, of moral suasion, with arguments drawn from the oracles of God, from the existing laws of our country, appeals to the conscience and hearts of men, and fervent supplications to the Lord of the Sabbath.

Article IV. This Union shall hold its annual meeting on

the \_\_\_\_\_ day of \_\_\_\_\_, when a Board of Directors, consisting of \_\_\_\_\_, shall be elected to conduct the business of the Union; three of whom shall constitute a quorum. In case of failure of an annual election, the existing officers shall continue until a new election.



of a similar nature relating to the same general subject; but recent circumstances have induced him to present it through the medium of this Magazine.

# YOUTH'S COMPANION.—Vol. III.

Published Weekly, at the Office of the Boston Recorder. Price One Dollar a year in advance.

CONTENTS OF No. 7.—Narrative. Affecting Death of a Young Officer. The Nursery. Selfish Sports.—Journey to Boston.—Religion. How Old are you?—The Sabbath School. Pleasures of a Sabbath School.—Editorial. Review of Books. Infant School. Anecdotes.—Miscellaneous. Children's Conversations. A Martyr. Anecdotes. My Mother. My Father's Grave.

CONTENTS OF No. 8.—Obituary. Account of Mary Goner.—Learning. Deaf and Dumb Student's Composition. About Catching the Fox's Cuts. The History of Prætorius.—Religion. A Man born when he was old.—Morality. Journal of a Traveller. History of Mr. R.—The Sabbath School. The Scholar became a Teacher.—Editorial. What "Independence" means.—Miscellaneous. The Being of a God. Wonderful Bible Case. Idleness. The Liar's mouth sewed up. A Teacher's Request.—Poetry. To my Son.

## GREEK YOUTHS.

Two of those Greek youths who have been some time in the United States for obtaining an education, left this city on Monday last for New-York, where they expect soon to embark for their native country. One of them has devoted about six years to that object, the other five. They are not professors of religion; but sustain a good reputation for moral habits, intellectual powers, and improvement in knowledge. It is hoped they will return to become extensive blessings to their country, at the present important crisis.

## THE GOOD WORK GOES ON.

A correspondent in Newark, N. J. informs us that towards the close of May, the Executive Committee of the Male and Female Auxiliary Tract Societies of Newark met, and feeling that they were under an imperious Christian obligation to send the Gospel to every creature, they resolved to pursue the plan of *Tract distribution*, already adopted in the city of New-York. Accordingly the town was divided into 40 districts, and a suitable number of male and female distributors appointed, who entered upon their work about the middle of June with much interest. The first Tract selected for distribution was that entitled, "The Sabbath: a Blessing to Mankind;" and it was found, on examining the reports of the distributors, that 1,506 families had been visited—1,529 Tracts distributed—and that there were only three cases in which the Tract was rejected. Ten families were found wanting a Bible, and eighty-six children who did not attend Sabbath school. When deemed expedient, conversation on the subject of religion was introduced.

"The distributors," adds our correspondent, "have found the work to be a delightful one, and often, while waiting outside, had their own souls refreshed, and in the strength of the Lord, have resolved to pursue this plan, the glorious results of which will never be known until viewed in the full blaze of eternity. Then, it is hoped, there will be no multitudes, who, though the instruments of blessing to others, have been turned to righteousness, and who will for ever sing 'unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever, Amen.'" [N. Y. Obs., Boston, July 30, 1829.]

## For the Boston Recorder.

**BAPTIST TRACT SOCIETIES.**—Messrs. Editors.—I observed in your last number of the "Recorder" that there were three Tract societies of young men connected with the Baptist churches in this city. I have pleasure to state that there are four of these societies now in operation, one connected with each of the Baptist churches. The First Baptist Society has a quarterly, and the Second and Fourth a semi-annual meeting, for devotional exercises and addresses by the members. The exercises are highly interesting, and the young men appear to be much engaged in the work.

A good beginning in Tolland County.—Rev. George A. Culhoun, of North Coventry, writes us, "The subject has been presented to my own little congregation, and they have already given assurances of their aid in raising the \$10,000—to the sum of \$150. Some places in the county will probably be obtained."—Let this example be followed, and the work will be done soon, and done well, in that county.

Looking up the Destitute.—In some parts of the State, no examination has yet been made, as to the number of families destitute of the Bible. This ought to be attended to immediately. We would suggest to those who may be engaged in making collections, whether they could not, at the same time, make inquiries on this subject. This would save a good deal of trouble.

Agency in Massachusetts.—The Rev. Daniel Gould, Agent of the American Bible Society, has recently visited in Massachusetts towards the special effort. Particulars next week.

Female Helpers.—We invite the special attention of our female readers, to the appeal of "Anelia" to her own sex;—to be found on our first page.

## PROGRESS OF TEMPERANCE.

A society for promoting temperance, upon the principle of the total abstinence from the use of any intoxicating liquors, has been organized at the village of Salisbury and Amesbury Mills. The Society will embrace a large number of respectable inhabitants of the village and vicinity. A Savings Bank is also in operation there; many who are employed in the Factories and others have availed themselves of its advantages and very satisfactory dividends have been made.

Numbers enrolled.—The Secretary of the Conn. Temperance Society publishes in the last Conn. Observer, the addition of 983 names to his list of 1799 before published, of members belonging to the different Temperance Societies in that State, as reported to the State Society. The Temperance Phalanx in Connecticut, therefore, is at least 2790 strong;—all without counting.

A Temperate Asylum doing good.—At Hillsborough, Ohio, a Society was organized on the 24th of May, on the principle of entire abstinence, called the Highland County Temperance Society, &c. At the first meeting 63 gentlemen and 46 ladies enrolled themselves as members. Gov. Trimble is one of the Directors. "It is not for kings to drink wine; nor for the rich to multiply themselves by wine; judges, I strong drink; let them drink, and forget the law; and pervert the judgment of any of the afflicted." Prov. 31.4, 5.

Gulfport, Conn.—The Auxiliary Temperance Society in this town, recently commenced, has more than 100 members; besides many who practise entire abstinence, though they have not joined the Society. Eight days were employed in erecting the frame of a large meeting house, without the aid of ardent spirits.—Conn. Obs.

The Midland District (U. C.) Medical Society has unanimously passed resolutions, declaring their strong conviction that distilled spirits are a prolific source of disease and death; and that a great proportion of the chronic disorders of that District, and their origin directly or indirectly to the free use of them.

Brandon, Vt.—An Association was formed in this place July 15th, auxiliary to the Rutland County Temperance Society. It consists of about 50 members.

Praise-worthy Example.—We learn that at a second meeting of the Directors of the company owning the Channeler Livingstone, it was ordered that in future the table of that fine steam-ship should be spread without the presence of ardent spirit. This is a noble example, and in these days of "reform," we doubt not, it will be sustained and commended by all temperate men.—N. Y. Obs.

A man advertises in the Zanesville Republican, "Temperance Scythes, warranted to cut without whiskey."

Georgia.—A very respectable merchant of Jackson county Ga., writes to the editor of the Charleston Observer, saying, "I have myself been retelling spirits for the last 12 years, but have abandoned it altogether. One other merchant of our county has determined to quit retelling; and I hope the time is not far distant when this monstrous evil shall be driven from all our store houses."

At a public dinner in Lexington, Georgia, on the 4th of July, where the Hon. W. H. Crawford presided, we understand lemonade only was used.

## RELIGIOUS SUMMARY.

**London Missionary Society.**—The collections for this Society in May, at thirteen different chapels in the city, amounted to \$6,552. Watchman.

**Musmee Mission.**—Mr. Van Tassel, of this mission, writes to the editor of the Pittsburgh Herald, that the work on the mission farm last year produced \$44 dollars, mostly done by Indian boys, who were six years ago in a savage state. "He adds, 'We can not tell of much being effected among the old Indians, being weak handed, we cannot labor much among them.'"

The Rev. Robert M'Dowell has been appointed by the Presbytery of Upper Canada, to perform a missionary tour through the upper part of the Province. He is to visit the destitute places—to preach—to organize churches—to consult with the people as to the best means of obtaining the regular administration of the ordinances of religion—and to form auxiliaries to a Home Missionary Society, already constituted, under the auspices of the Presbytery.

**Baptists in Kentucky.**—The editor of the Baptist Star, at Philadelphia, credits and publishes reports from Kentucky to this amount:—that the hasty admission of candidates to baptism, upon slight and imperfect grounds, is growing into an alarming custom in many places. The minister stands up in the congregation and says, if there be any person or persons here, who believe in the religion of Christ, such are invited to the ordinance of baptism. A man or woman in any part of the assembly rises and says simply, 'I believe;' and on this is admitted to the ordinance. This is one fruit, no doubt, of an ignorant ministry.

**Education in Kentucky.**—A committee appointed by the Trustees of the Kentucky Baptist Education Society, held a meeting among the citizens of Scott county July 1st, when \$20,000 were secured for the funds of a College, besides property and labor for building to the amount of 6 or 7000. The institution is to be permanently located at Georgetown. This corporation is scarcely six months old, and has already collected, they are trustees of about \$50,000.—Bap. Rec.

**Catholic Church at Buffalo.**—We learn from the Buffalo Journal that Bishop Dubois of the Catholic Church preached in this place, St. Ignace's day, and performed the ceremony of blessing the ground by sprinkling with holy water &c., on which a church is to be erected. The land for this purpose was given by Mr. Louis Le Conte.—Rochester Obs.

**Tracts in Pittsburgh.**—The friends of Tracts in Pittsburgh have held a meeting, and approved resolutions which have been adopted by the Managers of the Pittsburgh Tract Society. These were: to supply every Steamboat arriving at that port, (not before supplied,) with a set of bound volumes of Tracts;—provided the captain of each boat will receive them, and agree to take proper care of them. Also, to adopt the systematic distribution of Tracts monthly, which is pursued in most cities to the eastward; and to supply every family in the city and suburbs with one Tract monthly, beginning with the first of November, and so on, as the Tracts are received. The services of many members present were accepted at the meeting.

**American Tract Society, N. York.**—The receipts into the Treasury during the month of July 15th, \$3,310.45; of which, \$1,948.54 was donations, and \$1,361.91 for Tracts sold.

**The Premium Tracts** on sailing vessels out of port on the Sabbath, were under consideration when the August number of the Magazine went to press.

A premium of fifty dollars is offered for the best Tract, not exceeding 12 pages, "to influence the young to abstain entirely from the use of ardent spirits, and portraying to parents the guilt and danger of tempting them to use it," to be presented on or before the 1st day of November next.

Receipts by the Treasurer of the A. B. C. F. M. from June 16th to July 15th inclusive, Donations, \$6,163.18, of which \$4,344.44 was from Auxiliary Societies. Also, a Legacy of \$1000, given by the late Mrs. Irena Francis of Canterbury, Conn.

**Bible Societies.**—A County Bible Society for Henry county, Ky., was organized July 11. The Franklin County Bible Society was organized July 14th. On the same day this last Society resolved: "That the members of our fellow citizens we will endeavor to supply every destitute family in this County with a copy of the Bible within twelve months;" and "That it be recommended to Parents to introduce the Bible into the hands of their children as early as possible." School books are in the hands of the children throughout this County.

**American Sabbath School Union.**—The Rev. R. Baird, General Agent of this Society, addressed a meeting of the Agents of the object held in Hartford, Conn., assisted by the Rev. Mr. Gallaudet, Mr. Anderson and Mr. Rockwell. Having urged the necessity of establishing Sabbath-schools in new settlements, particularly in the Valley of the Mississippi, Mr. Baird suggested a plan for raising subscription for founding new schools, under the direction of the Parent Society. The meeting approved the measure and appointed a committee to carry it into effect. This committee laid the subject before the Managers of the Hartford County S. S. Union, who unanimously voted to pay \$400 for the purpose before Sept. 1, 1830.—Conn. Obs. abv.

**Sabbath Schools Useful.**—In Otsego county, two Sabbath School missionaries are employed very successfully. In one town, when the missionary entered it, not a Sabbath School could be found, and little success was anticipated in establishing one. Not in the least discouraged, however, by the forbidding aspect of the place, the missionary moved forward in his benevolent work, until ten schools were established, and three hundred children gathered into them. Two Bible Classes were revived, and the work of the Lord had commenced—and at our latest dates, the work of the Lord was going on prosperously.

A letter from a correspondent at Providence, R. I. says, "Sabbath Schools prosper in this city. A new one has recently commenced among the teachers of the several schools in this town, and more than twenty, as we humbly hope, have received the saving influence of the Holy Spirit, and joined themselves to the Church of Christ."

**Small number taught.**—An address published by the Oneida S. S. Union shows, that in the common schools of that county are 18,950 children, while the number in the Sabbath schools is but 6,000. Not one third of the rising generation has felt the salutary influence of this means of salvation.

**Sabbath Scholars in earnest.**—Two scholars attached to a school in the vicinity of Canton, Fulton county, Illinois, who lived at a distance of fifteen miles, attended almost every Sabbath through the season.—Am. S. Mag. abv.

**Christ Church, Reading, Pa.**—The superintendent of the Sabbath school connected with this church, is a man upwards of 70 years of age.—id.

Receipts of the Am. S. S. Union from June 12th to July 12th inclusive, in Donations, \$225.51; from auxiliaries and individuals in payment for books, \$5208.67.—id.

**New Magazine.**—The Am. S. S. Union have commenced a new work for children under the name of the "Infant's Magazine." They have published a Monthly Magazine for Youth, during five years past, which has been very useful.—id.

**American Christian Observer.**—Under this appellation, Messrs. Putnam & Hunt propose commencing a religious and literary review and magazine, to be conducted on the principles of the Protestant Episcopal Church. The avowed design is to supply the want of a religious periodical of more extensive and permanent character, as the representative of the Episcopal Church, the expositor of its principles, and the advocate of her institutions. The Observer is to appear in January next, and on the first of each succeeding month; price \$3 a year. Editor's name not mentioned.

**First Church, Salem.**—This was the first Protestant church that was formed on the western continent, and will be two hundred years old on the 17th inst. when the Rev. Mr. Upham will preach the second centenary lecture. The first was preached on the 6th of August, 1729 O. S. by the Rev. Mr. Fisk, then minister of said Church. The other exercises were by Rev. Mr. May, Mr. Barstow, of Marlborough, and Rev. Mr. Prescott, of Danvers. Thirteen ministers, and a large concourse of people from Salem and the neighboring towns, attended.

**Extensive Application of Truth.**—The Editor of the Utica Recorder copies an article from our paper of July 2d, and adds: "The following remarks, addressed to 'Christians in Massachusetts,' by a correspondent of the Boston Recorder, will bear a more extended application. They ought to be rung in perpetual changes through the Union, till every ear is opened, and every heart is made to feel. For as faith, without works, is dead; so works without faith—without the spirit of fervent supplication, are but dead works. How would this rule apply to the present state of things in the American churches? How would it apply to any single church, or to individuals?"

We are requested by a friend of F. Wright to say that her lecture on Independence at Philadelphia was not delivered.

ered on the Sabbath, July 5th, but on the day previous. He admits, however, that it was repeated on the succeeding Sabbath, in New-York.

## ORDINATIONS, &c.

At a special ordination held in St. John's Church, Providence, R. I., the Rev. JAMES E. DEAN, was admitted to the holy order of Presbyter. Mr. Dean is a Chaplain in the Navy, and it is understood that he is under orders to join the Constellation upon her expected cruise up the Mediterranean.

At Riga, N. Y., July 15, the Rev. EBERNEZ MEAD was ordained by the Presbytery of Rochester, and installed pastor of the first Presbyterian church and congregation in that town. Sermon by the Rev. Mr. Benedict, of Brighton, form Gal. 1. 10.

The First Reformed Dutch Church, lately erected at Williamburg, L. I., was consecrated to the service of Almighty God on the 25th inst. There is a church erecting at Bushwick, in the place of the one lately torn down, both of which are to be under the pastoral charge of the Rev. Mr. Meeker.

On the 15th ult. Mr. ROBERT P. LEE was ordained and installed pastor of the Reformed Dutch Church at Montgomery N. Y., by the Classis of that place. The ordination sermon was preached by the Rev. Samuel Van Vechten.

Installed, July 20th, as pastor of the Baptist church in Hartford, Conn. the Rev. GUSTAVUS F. DAVIS, late of S. Reading. Sermon by the Rev. H. Malcom, of Boston, from 1 Cor. 1. 18.

## SECULAR SUMMARY.

### FOREIGN.

Letters from Odessa, of the 24th May, state that part of the Turkish fleet had again got out of the Bosphorus and were pursuing the Greek fleet, lying before Sinopolis.

It is mentioned in the extracts from Brussels and German papers, that all accounts agree in saying that the Turkish infantry have much improved in discipline during the winter. The Porte has commissioned the Facha of Smyrna to buy several steam boats, through the agency of English houses. The Sultan is said to have given positive orders to free the European coast of the Black Sea from the enemy, wherever it may cost. The 10,000 Albanians, lately arrived from Thessaly, were ordered towards Sinopolis. A paragraph, dated Frontiers of Wallachia, May 7, states that the Turks had made an unsuccessful attempt to penetrate into Little Wallachia; they were beaten back by the Cossacks and Pandours.

According to the Hamburg Reporter, the letters from Bucharest represent the city in a state of the utmost despondency, and state that all who have the means of doing it are preparing to leave that shore of pestilence and misery, and to seek refuge in Transylvania. At Khabul, according to the same letters, the Turks had been repulsed in an attempt to enter Little Wallachia, but in the vicinity they had succeeded in cutting off two Russian cavalry regiments.

A standing army of 19,000 strong is to be raised in Wallachia, and a similar force in Moldavia, and the principalities they lay under the necessity of raising a force of 10,000 men, and of equipping them with arms and accoutrements.

**Lisbon, May 23, 1829.**—Our city has been for the last three days in the greatest agitation in consequence of several bands of volunteers scouring the streets, headed by a priest, the curate of Barreiro, insulting and attacking all those they took for the partisans of legitimacy, and committing all kinds of excesses. The disorderly conduct of the volunteers so far, that to-day even some persons of the lower orders (who had hitherto taken the part of Don Miguel) proceeded to defend the insulted persons, attacking the stilettes of Don Miguel, and dispersing them with stones. In the evening, a scene of riotous license and misery was daily occurring; indeed, despair had arisen in France, that the prisoners themselves had defied their jailors by singing the hymn of Don Pedro, and by proclaiming the legitimate Queen Donna Maria II. Figures of cavalry had been sent to the city, and the troops were ordered to be on their guard. The prisoners who were most remarkable for their opposition to the Queen were removed to the forts. Every body here is persuaded that the present state of things cannot last much longer.

**The British Cabinet.**—The English papers allude to the possibility of a rupture existing between the members of the Cabinet and anticipated changes.

**Atlas of India.**—The East India Company are publishing, in successive sheets, a splendid Atlas of India, on the scale of four miles to an inch, and taken from actual surveys. Sixteen sheets are already published, one numbered as high as 96; from which it is inferred that at least this number are to be issued. Some of them have blank spaces, to be filled up as the surveys progress.

It is in contemplation to change the color of the French uniform from blue to red, by which a saving, it is said, of 1,500,000 will be effected. The great quantities of red cloth, with which the red is dyed, produced in France.

**Capt. Porter** has been attacked by three banditti, in Mexico, and escaped with his friend and servant by slaying the principal assailant. The Captain calls it "a most unpleasant and extremely dangerous adventure;" but says, "my good genius protected me, as it has done on many other occasions, by leading me to the place of safety, and by the presence of an omniscient and almighty Being, or in good and evil genius, unrevoked and unknown."

The Montreal Gazette of July 26th says, accounts were received in town last week by an express of the loss of the regular trader of the Hudson's Bay Company, annually despatched to the north-west coast of the continent, the Columbia River. This shipwreck took place on the bar at the entrance of the river, and we feel great pain in announcing the melancholy tidings that the whole crew, 26 in number, were immediately after landing from the wreck murdered by the Indians of that region. The Governor, George Simpson, Esq., the Governor of the Hudson's Bay Company's Territories, was at Fort Vancouver on the Columbia at the time of the occurrence, and immediately despatched an express to this city, in order that the company in London might take measures to recover the vessel with the requisite stores conveyed to the north-west coast, and to the mouth of the Columbia. This express was only four months on its way, which is deemed by the Indian traders as remarkably slow. He was accompanied by Gov. Simpson as far as Lake Winnipeg, where they parted company; the Governor remaining behind for the purpose of making his usual tour of inspection to each post of the company, from which it is expected he will return here in September next. We learn by the same express that a number of American trappers are said to be missing, and that it is but too generally supposed that they have fallen a sacrifice to the murderous attacks of the Indians.

A thousand and ninety-eight emigrants arrived at Quebec during the second week in July. With the exception of thirty, all were Irish.

**Distress in Madawaska.**—The British Colonist states that unparalleled distress now exists in the French settlement at Madawaska, in consequence of the failure, for the last year, of the potato crop. The families have for some time existed on the flour made from lighted wheat, kneaded into bread with the inner bark of the white birch. Berries and fruits procured from the forest, have been the sole dependence of others; and the prospect of procuring relief was altogether dark. In consequence of the failure of the potato crop, many of the poor were unable to walk from the matted cause of untended infancy and pinching debility.—Ellenore pa.

## DOMESTIC.

A letter from the Rio de La Plata, dated 12th May, 1828, has been seen by a correspondent of the New-York Courier, stating that affairs on board the Hudson frigate are in a terrible state, that armed gentile with bayonets fixed are prevailing the ward room before the state room doors. Sunday midnighters are in confinement, and it is expected all will be tried by court martial, the request that the Boston and Vanhalla arrive from their cruise.

**Pollad.** We understand, from good authority, says the Baltimore Republican, that Captain Elliot is appointed to the command of the West India squadron; Commodore Ridgely, who has had the command for the last three years, having applied to the Government to be relieved.

Major John Riddle has been elected delegate in Congress from the Michigan Territory. He received about two-thirds of the vote of the territory. His opponent was the Rev. Mr. Richard, a Catholic.

**Knoxville, Ten. July 15.**—A letter received by a gentleman of this place from Gov. Houston, gives information that the late war, at a date of the letter, May 29th, on his way to the village of the Otagos, and would shortly return to the residence of Jolly, the present King of the Cherokee; who in 1817 adopted him as his son, and with whom the Governor has been invited, and intends to reside.

**New Hampshire Register.**—Dr. Farmer, the gentleman who has for several years compiled the Register for this State with so much accuracy, is now collecting the materials of this work for the year 1830. Information is requested from Postmasters and others.—N. H. Stat. abv.

**Annual Commencements.**—At Washington College, Hartford, this date. Dartmouth and Middlebury Aug. 19. Amherst and Cambridge, Aug. 26. Williams and Bowdoin, Sept. 2. Yale, Sept. 9.

**Partridge's Military and Scientific School** at New-York, has been long forsaken, and the Worcester Vesper says "the huge brick Academy stands as a monument of the utility of modern new fangled schools, and of human credulity." The second location for the same purpose, at Middletown, Conn. is about being abandoned.

**Baptist Academy in Vermont.**—The Committee appointed by the Convention on this subject have had a meeting, and agreed to bring it definitively before the next Convention. In the mean time, they recommended to the churches, associations and societies to take it into consideration, and instruct their delegates to the next Convention concerning it. They propose too, that each church raise at least \$12 annually for 5 years, to the amount of the tuition of one scholar, whether they send one or not, which money shall support an able professor or principal, which is all the expense the denomination need incur. In case the institution is located at Williston, provision is made for building.

**New Carpeting.**—The Editor of the Hartford Mirror has seen a specimen of *felting*, which is prepared by a newly-invented process. The carpeting is of fine and substantial in its texture, handsomely figured and colored, can be manufactured to any size or pattern, and afforded for about 50 cts. a yard. It is expected that the colors will be permanent.

**Grapes.**—The native grapes, (and particularly the *Isabella* grape) are very fine in the garden around Brooklyn. We cannot speak so well of the foreign grapes, although it is possible that time may be wanting to mature them, there being very few which are more than 5 or 6 years old.

**L. I. Star.** We have seen some fine figs, perfectly ripe, which were raised in a garden in this city. They were very soft and exceedingly sweet, and even sickish and unpalatable. It is said they can be raised in abundance in this climate; and if so, we should be glad to hear of the fact from some of our horticultural readers.

**Concealed Fire.**—Mr. B. White, of this place, has prepared what he calls *Patent Concealed Fire*, for the use of the steam vessels, to save labor and stowage. Henry W. Cook, engineer of the steam ferry boat, between Jackson and Walnut streets, certifies to the success of an experiment made on the 25th inst. It is offered at \$10 per ton of 2,240 pounds, and it is said to be much cheaper than any other kind.

The Vt. Journals say, latter truth which have been found may be thoroughly cleaned by filling them with bran and water and letting them stand till fermentation takes place. It is easily tried.

**Dr. Godman**, of Philadelphia, is about publishing by subscription a Section of Address to a most distinguished audience, with an Appendix containing an explanation of the "Injurious Effects of Tight Lacing on the Organs of Respiration, &c."

**Cure for Hydrophobia.**—The late foreign Medical Journal states, that Count de Ardenne, a French nobleman, has discovered that chlorine has the wonderful power of decomposing and destroying several of the most deadly animal poisons, and among others the saliva of the mad dog. The mode of applying it is to make a strong wash by dissolving two ounces of the chlorine in one pint of water, and instantly and repeatedly bath the part bitten. It has proved successful when applied within six hours after the animal has been bitten.

**Salem Mill Dam.**—A meeting of the stockholders of this corporation was held at Salem on Saturday last, for the purpose of taking into consideration the expediency of dissolving said Corporation, or to act on any other business that may come before the meeting. The meeting was adjourned sine die, by a vote of 1855 to 604.

**Register.**—It was effectively put to rest, a premature notice of the proposed proposition, and thus have the friends of the Mill Dam Corporation again evidence of the soundness of their firmness of purpose, and steadiness of mind, under the most trying and unpropitious circumstances. This gratifying result gives us great assurance, that the object for which they have so long been contending, will eventually be accomplished.

**Poor Property.**—We have it from a source we believe entitled to credit, though we make no positive assertion, that the Federal Street or Boston Theatre sunk more than \$30,000 during the late theatrical campaign; and also that its rival, the Tremont, was a loser to a considerable amount. It is not expected that they can be opened next winter. A similar statement is made respecting Theatres in London. The Globe "is sorry to hear that theatrical speculations during the present season have been very unsuccessful. The proprietors of Drury Lane and Covent Garden will, it is said, lose considerable sums."

**Death of Charles Gillett.**—The death of Mr. Charles Gillett, late lessee and manager of the Bowery Theatre, was singular and extraordinary. We understand that he died of a sudden, and was buried in the morning, and was guarded by five or six men, to prevent violence upon himself.

**Dr. Watkins**, against whom a prosecution has been attempted some time for fraud on the treasury of the U. States, has been convicted on one indictment, but judgment arrested. On another, the jury could not agree and were discharged.

**Severe Storm.**—On Thursday last a thunder storm occurred in this city and vicinity, which was more severe than had been known for several years. It continued from half past one to nearly four, in the afternoon; and again in the evening from half past six to nearly nine. Many of the streets were filled with water in Congress, Kilby, Lindall and Water Streets, which did some damage. The water was drawn off by the suction hose engines. The fire was extinguished in the furnace pertaining to the power press in Lindall street, on which the Recorder and several other papers are printed. The fall of rain for six or seven days last week beyond precedent one account states that it was 5 inches; more in four hours than has fallen here in one week since, since 1818. During the storm, the barometer was violently agitated. The walls of unfinished buildings were undermined and otherwise injured. Mr. Hockett had taken the Theatre with which he had been so closely connected from its foundation. The phreny came suddenly and terribly upon him, and continued without abatement until this morning, when he dropped down dead. He neither ate nor slept, nor was he undressed for six or seven days;—last night, however, he was guarded by five or six men, to prevent violence upon himself.

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**Dr. Watkins**,



## POETRY.

From the Episcopal Watchman.

## THE BLESSED LAND.

"The inhabitants shall not say I am sick."—Isaiah.  
Not sick!—Shall throbbing brows no more  
With nameless anguish start!  
No more the eddies of life-blood pour  
Cold currents through the heart!  
No tortured nerve with racking pain  
To sudden madness thrill!  
Nor strive the powerless limbs in vain  
Their office to fulfil!  
Is there no weak, no pained hand,  
Nor agonizing breast!  
Where, O God of Mercy! is that land  
Which thus thy page has blest!

Dwells there no sickness of the heart  
Within that favored bound!  
No pleasure with its poisoned dart  
The unweary youth to wound!  
No hope deferred, the soul to larm!  
No joy on parting wing!  
No love with fickle aims to charm,  
With false embraces to string!  
Oh, glorious world!—from ill of time,  
From fear and change free,  
Why should we shrink to seek that clime,  
Though death our passport be!

## MISCELLANEOUS.

For the Boston Recorder.

## EXEGESIS—1 Cor. 15: 29.

"Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they baptized for the dead?"

This passage must have one of two meanings, either of which will conform to the argument of the chapter.

1. One meaning may be expressed by the following paraphrase, viz: what benefit can those receive who, on supposition that the dead never rise, are baptized for the dead? Or, it may be illustrated thus: If there is to be no resurrection we shall lie forever in the sepulchre, dead—lifeless souls. With this fact in view, what possible use will it be for us to be baptized? Baptized for what? for the hope of eternal life? No; but for the eternal sleep of the grave—for the dead.

2. The only other consistent meaning, which this passage can be made to express, is the following, viz: if there is never to be a resurrection of the dead, what advantage will it be to receive baptism in the place of the dead—of dead saints? If such baptism actually prevailed, this significance would be preferable to the other, because, as all allow, it is the most obvious construction. I think there are intimations of this practice in the apostolic writings. Nor would such a practice be unbecoming to the Christian character, if done for the advancement of the Saviour's cause. Cases, no doubt, frequently occurred in those early times of the church in which men died with the possession of piety who had never been publicly baptized. They may have had no opportunity. There were few, probably, who had the power of performing this ceremony. Christians may have died in circumstances in which it was impossible for them to receive the rite. Would it be improper for them to express their desire to a brother in Christ to take their place and to receive the ordinance for them or as their proxy? Baptism was the only means by which their redemption of error, and their attachment to Christ's cause could be publicly proclaimed. But if the dead are never to rise, why should this public profession, in the name of a dying or departed friend, be made? It will be exposing the proxy to persecution merely to attest the faith and piety of one whose doctrine was, in fact, incorrect; for he died in hope of a glorious immortality, while death, in truth, is an eternal sleep. In such cases, baptism by proxy would add strength to the cause of Christ by the public attestation made, of the belief of those who, had no such practice prevailed, would perhaps never have been known as believers in Jesus.

D. S. S.

For the Boston Recorder.

Messrs. Editors.—It was understood, that among the addresses made in Federal Street, election week, concerning the Sabbath, one gentleman spoke with no small complacency of the *disunion* existing among Christians; that it was matter of *thanksgiving* that the Christian world was broken into different denominations; and because it is the *occasion of good*. I thought it was to be desired that all Christians "speak the same thing, be of the same mind, and same judgment," and "be perfectly joined together." God is to be thanked for causing "the wrath of man to praise him."

Another gentleman was understood to express it as a matter of thankfulness, that the numerous petitions to Congress relative to the Sabbath were rejected; and for the same reason, I would inquire whether such expressions were not the result of *feeling*, rather than of *due consideration*? I ask; is it correct theory to give thanks for an event, or rejoice at its occurrence, which is not good in itself? Paul rejoiced that the gospel was preached, though it was preached from envy; but the matter of his rejoicing was, that the gospel was preached. Did he rejoice at all in view of the spirit with which it was preached? In this age of excitement who is not in danger of extravagance, of zeal not according to knowledge? Considering the great responsibilities of *leading men*, they ought to move with caution. Right or wrong, the ardent young will be likely to follow. If I am incorrect, set me right.

Dr.

## CALL FOR YOUNG MEN.

The Young Men's Temperance Society of New-York, have furnished all the Clergymen of the city with a copy of their "constitution and address," requesting their countenance and co-operation. This elicited from Dr. Cox the following excellent reply, which we copy from the Journal of Humanity.

NEW-YORK, June 18, 1829.

To the Corresponding Secretary of the Young Men's Society for the Promotion of Temperance.

DEAR SIR,—One of the members of your Society yesterday put into my hand, a circular copy of the "Address and Constitution" of your Society, directed to myself, with the respectful compliments of the Board.

What might be proper etiquette on such an occasion, I care little, and perhaps know less; for, without contemplating the laws of politeness, I feel that I am just now on higher ground. Accept my sincere thanks for the kindness done me, and for the very genuine pleasure I have received in perusing and pondering that spirited document. My object in this reply to you is to echo to you my high and Christian congratulations. My heart has been warmed and touched with sacred sensations, in the contemplation of so novel, so lovely, and so heroic a conspiracy of Young Men, plighting their example, their principles, and their active influence in the glorious cause of Temperance. I bless the name of the Great Author of goodness that he has put such things in your hearts, and brought you thus conspicuously into the van of the Grand Army of enlightened principle and disciplined aggression, on the side of human happiness and against the veteran enemy of our species, and especially of young men! Your ground is tenable, your enemy conquerable, and your cause sustained by the certain sanctions of Omnipotence. You have nothing to fear, but inconstancy and unfaithfulness, unless it be the deep-laid ambushes of the enemy. Of these dangers, however, I pretend not to apprise those who have so well evinced that they know them already. "I write unto you, young men, because ye have overcome the wicked one—because ye are strong, and the word of God abideth in you." I rejoice especially to see such an organization in such a city as ours. Your example, like a pyramid in the desert, will be recognized from afar. It will tell

on our whole population, and be quoted by the friends of virtue every where. May I exhort you to honor all relations, heroically, the principle of total abstinence? By it you will never be deceived nor betrayed; you will lose nothing, and gain every thing; and total abstinence from universal sin becomes the object of your aims and the rule of your lives, your career cannot be other than prosperous. "Who is he that will harm you, if ye be followers of that which is good?" You will be, alas! better than your predecessors in life, as well as happier, safer, more honorable, useful, and beloved: you will be the joy of your relatives, the benefactors of your age, the delight of your friends, a treasure to your country, the allies of the church, and the patrons of blessings to future generations. May thousands of thousands join your confederacy, and millions after millions copy your example! I consider your institution among the happiest indications of the age; and the cause of temperance as one of its noblest enterprises. In any way in which, consistent with many urgent duties, it may be in my power to assist your efforts, I wish you to command my humble services; while, praying for the grace, and guidance, and guardianship of the Almighty to be with you, I remain, young Gentlemen, with great esteem, Your friend and servant,

SAMUEL H. COX.

## SABBATH SCHOOLS.

From the Christian Mirror.

## LESSON FOR SECOND SABBATH, AUGUST.

MATTHEW XXVI. 47-56.

Judas, attended by a great company, enters the garden, and by a concerted signal points out Christ to them, who seize him. One of the disciples draws his sword in his Master's defence, and wounds a servant of the high priest, but is ordered by Christ to sheathe it, with the assurance that Christ could obtain deliverance by means of legions of angels; but this would defeat the design of his coming, and the predictions of Scripture.

Was there more than one disciple of the name of Judas? How will you distinguish them? Which was this? What epistle was written by the other? What circumstances aggravate the crime of Judas Iscariot? What was there in the manner of his perpetrating it, to increase its odiousness and guilt?

Hail, Master!—a usual compliment, or mode of salutation among the Jews, implying, "I wish you health, happiness, and prosperity"—a most hypocritical lie in the mouth of Judas, who in this very act meditated the destruction of the person, for whose welfare he professed to pray.

And kissed him.—It is probable that our Lord, in great condescension, had been used to permit his disciples to salute him, when they returned to him after having been away some time.

Friend—companion. He was addressed according to his former visible, and still professed character.

Which of the disciples drew the sword? What was the servant's name, whose ear was smitten off? Did Christ restore it? Why did not such a benevolent and miraculous act disarm the rage and stay the violence of those who "all hands on him?"

All they that take the sword shall perish with the sword.—a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended.

Twelve legions of angels.—The Roman armies were composed of legions, which did not always consist of the same number of men, but were computed at this time to have contained about 6000; and twelve legions were more than were commonly entrusted with their greatest generals. How dreadfully irresistible would such an army of angels have been, when one of these celestial spirits was able to destroy 185,000 Assyrians at one stroke! (2 Kings xix. 35.) DODDRIDGE.

How shall the Scriptures be fulfilled, that thus it must be?—which declare that these things must be. Where are the passages to be found, which predict these things?

## REFLECTIONS.

1. A profession begun in hypocrisy, is almost certain to end in apostasy.—Judas was always hollow, false at heart. Have not I chosen you to be, and one of you is a devil?

2. The eminence of place or station occupied by a professor of religion aggravates the guilt of apostasy, and the evils to others of which it is the occasion.

3. When a man suffers any earthly and forbidden affection to predominate in his soul, it will assuredly work his ruin; for he will not fail to meet with temptations suited to its nature. The love of money was the besetting sin of Judas, and for the gratification of this, he sells the blessed Saviour. How watchful and prayerful should we all be, that sin may not have the dominion over us.

4. Even in this most criminal and base conduct of Judas we have an evidence of the truth of revelation. His treachery was foretold, many hundred years before it was acted out, as were innumerable other circumstances in the history of Christ.

5. Professions of affection and attachment, expressed in the most loving terms, are no certain indications of sincere and hearty piety. Often they are of a suspicious character. Judas said, Hail, Master! and kissed him.

6. In defence of Christ and his cause, we should use none but lawful weapons. He will not approve of violence, even when exerted against sin and sinners.

7. The sufferings and death of Christ were evidently voluntary. By an exertion of his miraculous power, or by the intervention of the angels who are swift to do his will, he could instantly have destroyed all his enemies, or freed himself from them. This however does not lessen the guilt of those, who with wicked hands took and crucified the Lord of glory.

8. The cowardly, dignified composure of Christ when betrayed by Judas and seized by the soldiery, is a spectacle of moral sublimity unequalled in the history of the world.

9. Let the example of Christ, assailed by enemies, deserted by friends, and betrayed by one who "with his mouth professed much love," teach us submission and trust in God, when our own familiar friends prove treacherous.

## TRACTS.

Norfolk, Conn. July 25, 1829.

## "TRACTS" AGAIN.

Messrs. Willis & Rand.—I seize my first leisure hour to notice the piece in your paper of July 16, in which the writer complains of "three or four sentences" in the excellent tract, No. 224, on Universalism.—While I adopt fully the sentiment of "Macleon" on the vast importance that every publication of the Am. Tract Society should have all its principles based on the Scriptures; I trust that he will equally reciprocate the kindred sentiment, viz. that it would be a great evil to excite groundless suspicion against these swift winged messengers of truth. The evil is great in proportion to the excellence of the work against which suspicion is roused. To cramp the circulation or mar the influence of a first rate tract, must afford occasion for deep interest. A public complaint of a particular tract as regards soundness of doctrine, may also impair public confidence in some degree as to all the other tracts of the same society.

In the present case, however, I see no error to be corrected, except that of your correspondent, who

has entirely mistaken the author of the tract on the point in question. He considers that sentence, as has quoted, and in which I need not here repeat, as implying "in the clearest manner that the sinner would not deserve punishment if he should cease to sin." Now I am prepared to say, the author has not implied it at all; and, moreover, it was his express design to guard against implying it.

He has not implied it.—No single phrase or sentence, however rigidly scrutinized, implies it. The quotation as a whole, does not imply it. And the remarker himself concedes, that the general complexion of the tract is unexceptionable, so that there is nothing in the connexion of these sentences to aid the implication. If, after having in vain expostulated with a boasted soi, on other principles, I turn to him and say, if you continue in your cups you will certainly come to an untimely grave; do I imply by this that his constitution is not already ruffled? I only say that which even himself must acknowledge; and in that simple assertion, I imply nothing one way or the other as regards the reality or the extent of the injury he has already inflicted on himself. Precisely so with the brief but fearful sentences in the tract. They are enough to carry conviction of the justice of God's sentence, and they will carry conviction to many a heart which might be reached by no other argument: while they imply no surrender of any other proof of the same cardinal doctrine. Perhaps it would have been better had the author inserted a clause expressly guarding against the misapprehension in question; and I hope it will be done if possible in the next impression. But he ought not to be censured for implying that which he has taken special and successful pains to guard against implying. And it may be proper to suggest, that had his limits been more ample, he might not only have guarded this important doctrine against misconstruction, but given it a greater and more impressive expansion.

I have said, it was his express design to guard against the implication complained of. This I say, from personal knowledge of the fact at the time of preparation. Not long since, as we learn from the respondent, (though not myself the author,) that he has totally mistaken the writer. But I believe there are but few who have made the same mistake; for of all to whom I have shown the passage, I have not found one to put such a construction upon it.

It gives me pleasure to do any thing to vindicate so useful a production, and one which I have been informed by good authority on the spot, has probably done more good in one of our large western states than any other human composition on the subject.

If your correspondent is shown to have mistaken the matter of which he complains, it is not requisite to examine further the objections he brings against a position which is not implied in the tract.

On the practical importance of the argument drawn from a continuance in sin to justify God in punishing the sinner forever, I might relate one or two anecdotes of what has occurred under my own observation: but I perceive I have not space for the detail. I will only hint the results. One man whose views had been warped by reading the books of Universalists, confessed at once that it placed the whole subject in a totally new light. In another case, an apparently pious woman who had for years been distressed because she did not see the justice of God in eternally punishing a soul for a single sin, as she supposed she ought to see it in regard to the Christian, was not a little relieved by being reminded of the real state of the fact as it regards the wicked in hell.

## LADIES' DEPARTMENT.

From the London "Amateur" for 1829.

## WHO IS A BEAUTIFUL WOMAN?

Female beauty, in the limited sense of the word, is that outward form and proportion which corresponds with the theories of poets and the rules of artists—of which every nation has examples, and of which every woman has a share. But beauty, by a more natural definition of the word, is that indescribable charm, that union of many qualities of person and mind and heart, which insures to man the greatest portion of happiness.

Wherever there is most bosom tranquility, most domestic happiness, there beauty reigns in all its strength. Here is a house at hand, hemmed round with fruit trees and flowers, while the blossoming tassels of honeysuckle, perfume us as we pass in at the door. Ecce! and behold that English woman, out of keeping with all the rules of academic beauty, full and ample in her person, her cheeks glowing with vulgar health, her eyes shining with quiet happiness, her children swarming like summer bees, her house shining like a new clock, and her movements as regular as one of Murry's chronometers. There sits her husband, a sleek, contented man, well fed, clean lodged, and softly handled, who glories in the good looks and sagacity of his wife, and eyes her affectionately as he holds the shining tankard to his lips, and swallows slowly and with protracted delight the healthy beverage which she has brewed.—Now, that is a beautiful woman; and why is she beautiful? She is beautiful, because the gentleness of her nature and kindness of her heart, throw a hazy glow around her person, adorning her as a honeysuckle adorns an ordinary tree, and impressing her mental image on our minds. Such is beauty in my sight—a creation more honorable to nature and more beneficial to man, and in itself infinitely more lovely, even to look upon, than those shapes made according to the line and level of art, which please experienced eyes, delude dreamers, fascinate old bachelors, and catch the eye and vex the heart.

## DEFERRED ARTICLES.

Building for the Meetings of Religious Charitable and Scientific Institutions.—We are glad to find that the Directors of this undertaking have at length obtained a piece of ground near the former site of the Strand; that it is proposed to begin the building in a few weeks, and to complete it with all possible expedition, according to a highly commodious plan, and on a scale of adequate magnitude. The proposed dimensions of the Great Hall are 130 feet by 76, the area being sufficient to contain 2000 persons. There will be offices for at least 14 Societies, and a large coffee-room, to be placed under the superintendence of a person of known integrity and respectability—for the accommodation of strangers coming to town to attend the Amateurs to the different Institutions.

The advantages of these arrangements, in promoting convenience, regularity, and despatch, in conducting their public and more private business, are manifest; and indeed a spacious Hall for the meetings of the Societies can no longer be dispensed with. Freemasons' Hall has been crowded to overflowing. To many of the meetings tickets of admission can with difficulty be procured, the applications for them being from 3 to 4000, while the number issued is limited to 2000. While they continue to be distinguished by the spirit which has generally characterized them on the occasion of this honest deficiency of accommodation must be considered as a serious evil. The subscriptions in shares of £50 each, already amount to a considerable sum, and we trust the remainder will be supplied with an alacrity commensurate with the utility and importance of the object.

London Record.

Massachusetts General Hospital.—During the year ending in April, 201 patients were received in the surgical, and 354 in the medical department; and during the same time, 507 were discharged or died from the hospital, and 363 from the latter department. Since the previous report, the hospital has sustained a loss in the death of the excellent matron of the house, the wife of the Superintendent.—The damages of the fire some months since, in the building, have all been repaired at an expense not exceeding six hundred pounds.

The M'Lean Asylum for the Insane, at Charlestown, is a branch of the Mass. Gen. Hospital, and was opened in the autumn of 1818. The great number of boarders during the last year was 134, viz: 81 males and 53 females. The whole number removed was 65—88 males and 27 females. There were but five deaths, two of pulmonary consumption, one suicide, one from long and gradual decay, and one of convulsion. The cost of the Asylum for land and buildings, is estimated at \$187,820.

Brachotomy.—Dr. R. Barrows of Fryeburg, Me. has twice performed this operation within a year, successfully. The second was on a child of ten months, who was strangled with pieces of bread and meat in the throat. He cut through flesh and fat an inch in thickness into the windpipe, and pushed a part of the obstructing substance into the mouth. Still relief was not effected, because another portion lay below the incision. Passing his probe 3 or 4 inches down, and giving it a sudden whirl, he produced a most violent and convulsive cough, by which the remaining portion was thrown out at the orifice.

Savings' Bank, Boston.—The Treasurer's 25th semi-annual report was rendered July 14th. In the last 6 months, the receipts have amounted to \$123,745.—Payments of principal, \$114,747, &c. The accumulating fund is now \$21,224, on which those will be allowed interest whose moneys are continued in the bank till 1832. The amount of Funds, being good notes, bank stock, &c. and including cash on hand, is \$986,148.32. The Treasurer remarks, "To the question sometimes put by strangers, whether persons, for whom the Institution was designed, were the only depositors here, the Treasurer answers with confidence, that hardly one case in a thousand is known, where other secure and useful application of the person's money could be made." He adds, "We discourage the continuance of every one's money in our hands, after it has increased to \$500, by not allowing compound interest on it, as by the allowance we encourage every less sum."

## PROGRESS OF TEMPERANCE.

Temperance on Staten Island.—A very respectable Temperance Society has already been formed in the township of Castleton. Not long since, as we learn from the Rev. Dr. Van Pelt, a committee was appointed to confer with the Board of Supervisors on the subject of forming a Richmond County Society. That Board met on Monday last, and gave their unanimous concurrence to the measure, and agreed to call a meeting of the citizens of the County for this purpose, at the village of Richmond, on the second Monday in August.

In Cranbury N. J., on the 16th inst., a very large Grist Mill was raised, by upwards of 100 men, without the use of animal spirits. When they were assembled, a gentleman read a note which he had just received, the vote was unanimous, many lifting up both hands.

Progress of Temperance.—The Religious Herald, published at Richmond, Va. states, that a letter has been received in Richmond from a merchant in this city, directing the immediate sale of some ardent spirits, assigning as the cause, that he had been disappointed in their use, increases there, as it does here, the article cannot rise. The same paper states that the gauger in Richmond has intimated that he must seek some additional employment, as that business has greatly diminished. It is further stated that the business of the gauger mentioned commission house, has, in that article, ardent spirits, declined one half.

## CARDS.

Messrs. Willis & Rand.—I wish to acknowledge, thro' the medium of your paper, the liberality and kindness of those ladies in my parish, who have made me by their donations, a member for life of the American Home Missionary Society. I take this opportunity to express my warmest thanks for the kind. By the generous contributions of ladies, I have been made a member for life of the Am. Education Society, the Am. Tract Society, and the Palestine Missionary Society; and by the liberality of young gentlemen, I have been made a member of the Norfolk Auxiliary Education Society.

Weymouth, July 20, 1829.

The subscriber desires in this public manner to thank the brethren of the Church under his care, for making the Pastors a life member of the Seamen's Friend Society—not merely to express his gratitude to them, but rather to commend the Society itself to a more general patronage. He has long been and is convinced, that it has urgent claims on the best sympathies and kindest exertions of the friends of good morals and evangelical religion among us. And as its great object has for years had no small share of his own efforts, he would thus give utterance to the wishes and hopes he entertains for its happy and speedy accomplishment.

Boston, July 25, 1829.

The subscriber desires to testify her gratitude for the expression of affection recently made by the members of the Female School of the First Society in Charleston, in contributing Ten Dollars to constitute her a life member of the Massachusetts Sabbath School Union.

Charlestown, July 24, 1829.

The Minutes of the last General Assembly of the Presbyterian Church, are now published; and all to whom they are sent, are informed, that they consist of ten closely printed sheets, and that the work being periodical, is chargeable with fifteen cents postage for any distance under 100 miles, and with twenty five cents postage for a distance over 100 miles; and no more. The whole, statistical reports, including ministers and churches, and their post-office address are printed in these pages; together with the entire correspondence of the Assembly. E. S. ELY, Statel Clerk. Philadelphia, July 17, 1829.

Editors of papers, friendly to the Presbyterian Church, will confer a favor by giving publicity to this notice.

## F. &amp; G. MERRIAM

HAVE just published "The Philosophy of a Future State." By Thomas Dick, author of the Christian Philosopher. Also, "Wilberforce's Practical View of Christianity." With an Introductory Essay. By Rev. Daniel Wilson, A. M. Vicar of Islington.

Also, in a few weeks, publish "The Christian Healer: Designed to show the importance of hearing the word, and to assist Christians in hearing with profit." By Rev. Edward Bickersteth. Author of "A Scripture Help," &c. &c.

Also, "Conversations on the Evidences of Christianity: in which the leading arguments of the best authors are arranged, developed, and connected with each other. For the use of Young Persons and Theological Students."—By Thomas Dick.

Also, "The Philosophy of Religion." By Thomas Dick. "The Science of the Heavens Displayed, with a new view of providence, and illustrating the doctrine of a Plurality of Worlds." By Thomas Dick.—These works have not been published in this country, and will be copied from the latest English editions. Brookfield, July 25, 1829.

## WILBERFORCE'S PRACTICAL VIEW OF CHRISTIANITY.

A PRACTICAL VIEW of the Prevailing Religious System of Professed Christians, in the Higher and Middle Classes in this country, contrasted with Real Christianity. By William Wilberforce, Esq. With an Introductory Essay by the Rev. Daniel Wilson, A. M. Vicar of Islington.

Rev. Leigh Richmond, author of the *Dayman's Daughter*, in a letter says: "I feel it to be a debt of gratitude, which I owe to God, and to man, to take this affecting opportunity of stating, that to the unsought and unexpected introduction of Mr. Wilberforce's Book on Practical Christianity, I owe, through God's mercy, the first sacred impression which I ever received, as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ." See his *Memoirs*, pp. 22, 23.

A new edition of this work is just published and for sale by CROCKER & BREWSTER, 47 Washington St. J. 30.

THE CHRISTIAN PARENT'S ASSISTANT, or, Tales for the Moral and Religious Instruction of Youth. By the author of "Letters on Female Character." Contents.—Addresses to the Mothers of America—Patient Paul, Debt and Danger. The Judicious Legacy. The Pearl of Great Price. The Strife of Tongues. A Mother Indeed, just received and for sale, by JAMES LORING, No. 132, Washington Street.

Also, Letters on Female Character. By a Lady of Virginia. Bickersteth on Prayer. Bickersteth's Scripture Help. Motherless Ellen, or the Orphan Children, with their Correspondence. By the author of Sabbath School Scenes.

In the press—Narratives of Pious Indian Children, who lived on Mayne's Vineyard, one hundred years ago. By Experience Mayhew. Minister on the Island at that period. July 30.

## HAWES' LECTURES TO YOUNG MEN.

THE Third Edition of *Lectures to Young Men*, on the Formation of Character, including a Lecture on Reading. By Rev. Joel Hawes, Pastor of the First Church in Hartford, Conn.

Three editions of this popular and valuable work have been called for by the public in the short period of a year. The present edition is from stereotype plates, and is offered at the reduced price of 37 1/2 cents single, and contains the additional Lecture on Reading.

The following is from a review of the work in "the Christian Spectator." "We have read these Lectures with a great deal of pleasure, and are glad a new edition has so soon been called for. We like these lectures, because they are written in a plain, manly and business like style—because they are replete with such instructions, arguments and motives, as should be addressed to every young man in the nation." For sale by CROCKER & BREWSTER, &c. July 16. 6w LINCOLN & EDMANDS.

## CHRONOLOGY.

JUST published by SHIRLEY & HYDE, Portland, Me. and for sale by the Booksellers generally.—*Tables of Chronology from the Creation to A.D. 1825.* "Remember the days of Old, consider the years of many generations."

A work of this character has been long and very much wanted, and it is hoped that this will be found to fill up the vacuum which has hitherto existed in our help to the advantageous reading and study of history. July 30.

## ANIMAL ECONOMY.

JUST published by SHIRLEY & HYDE, Portland, Me. *Conversations on Animal Economy: Designed for the instruction of Youth and the pursuit of general Science.* By Isaac Ray, M. D. July 20.

VERMONT ACADEMY OF MEDICINE. THE Annual Course of Lectures at this Institution, will commence on the last Thursday in August, and continue for ten weeks. Lectures will be given on the several branches as follows:

Theory and Practice of Physic, Materia Medica and Pharmacy, by WILLIAM TULLY, M. D.  
Surgery and Obstetrics, by THEODORE WOODWARD, M. D.

Anatomy and Physiology, by ALDER MARCH, M. D.  
Chemistry & Natural History, by GEORGE C. J. RAY, M. D.  
Natural Philosophy, by SOLOMON FOOT, A. B., M. D.  
Fees.—For the whole Course, \$45. Matriculation, \$2. Graduation fee, \$16—for all of which prompt payment will be required.

N. B. Board, washing and lodging can be obtained in the village at from \$1.25 to \$1.75 per week.  
THEODORE WOODWARD, M. D. Registrar.  
Castleton, June, 1829. 3w

N HAMPSHIRE MEDICAL INSTITUTION. THE Medical Lectures at Dartmouth College, Hanover, will commence on Thursday, the 27th August, and continue sixteen weeks.

Anatomy, Surgery and Obstetrics. By J. MURPHY, M. D.  
Theory and Practice of Physic, Materia Medica, and Pharmacy. By DANIEL OLIVER, M. D.  
Chemistry, Pharmacology and Natural Philosophy. By J. H. HALE, A. M.

Lectures on Legal Medicine by the several Professors. Tickets for the whole course, \$50.  
Dartmouth College, July 14, 1829. 6w 30

## BRADFORD ACADEMY.

THE Second Summer Term of this Institution will commence on Wednesday, August 5.

Bradford Academy, July 15, 1829. 3w 30

## SCHOOL FOR YOUNG LADIES.

MRS. SEAMAN, from Providence, has opened a School in Braintree Square, for the instruction of Young Ladies in the elementary and higher branches of an English education. Also in Music, Drawing and Painting. Filigree highly improved, and Lace work in a very superior style, Shell and a variety of other Fancy work. Likewise plain and ornamental Needle Work of almost every description.

Circumstances, unfortunately rendered it necessary for Mrs. Seaman to change the place of her residence, but being brought with her the assistance of a female friend, she cannot but hope to obtain a share of public patronage. And as it respects the estimation in which she was held as an instructor in Providence, it is presumed the following testimonials may be satisfactory to those who will have the goodness to encourage her exertions to assist in the support of her children.

Providence, R. I. June 4, 1829.

Mrs. Sarah Seaman has for some time past been patronized in this town as a teacher of the virtuous of Young Ladies, and as such is recommended to public patronage in Boston.

THOMAS T. WATERMAN, Pastor of the Richmond Street Congregational Church.

Providence, June 4, 1829.

Mrs. Seaman has acquired, in this town, the reputation of a successful instructor in the various branches of learning, and is especially qualified to teach certain ornamental branches, which are more especially studied by that class of pupils. Parents, in Boston, will, doubtless, find the confidence which they may repose in her skill, amply rewarded.

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